

Scientology

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Issue 5-G

JANUARY CONFERENCE CALLED

scienotes

some like us, but you
can't please everybody!

"Enclosed is \$5; \$2.50 is for my own subscription to The Journal, the other is for a year's subscription to good Dr. B. A. of Chicago. In this 'dull and cynical age on Earth,' anyone capable of throwing such relatively high-toned brickbats is worthwhile keeping around.

"If some other genius should dream up this same idea, you are at liberty to use MY \$2.50 in any manner you seem fit. Please reserve a place for all Dr. B. A.'s communications in Scienotes. That one is a jewel." Donald Hunt, Chicago.

"... A suggestion which I hope is in order ... Let's not turn the Journal into a 'cheap' advertising journal which hands out pure and unadulterated 'blurbs' on the wonders of the techniques we know nothing or comparatively nothing about. Give us the tools or facts so we can find out for ourselves. We can't all be right there in Arizona to get it first hand, nor do we want to. ... " Edna Klatzko, Washington, D. C.

"... I want one set of the 27 course booklets to be sent to me here. Between these, and the stuff I brought along, it looks as if the Central Pennsylvania Group will soon have a sub-group operating in Arabia!" Capt. Donald Maier, Saudi, Arabia.

"Is your printer short of capital letters or are we being different?" Leon D. Egan, Long Beach, Calif.

"Congratulations to the Journal of Scientology for its guileless perspicacity. Since I know you will improve it, I shall not say: 'It's wonderful, but I wish you would do such and such'." Stephen E. Walkley, Long Beach, Calif.

"I have started to process myself with your 'Handbook for Preclears' and after about 1 hour of auditing, I gave up smoking. I had smoked over 27 years at the rate of between 1½ and 2 packs a day and had tried to stop on several occasions before and could not do so even for an entire 24 hours. At this time I have been without cigarettes for about 40 days. I have even run the chains that were causing me to be almost a chain-smoker during my waking hours. ... This is just a small example of what the 'Handbook' and your other works are doing for and to me. ... " David O. Tubbs, Spokane, Wash.

"... The word Dianetics seems to have been dropped from your vocabulary—if the first few issues of your magazine is a sample. Then, when you do mention the word, you call it 'Black Dianetics!' What's the matter—has your baby got dirty hands? Why don't you just process Dianetics instead of kicking it into the gutter?" P. O., Tulsa, Okla.

entire scope of scientology will be discussed in papers; more solid association is first order of business

A nation-wide conference, to embrace the entire scope of Dianetics and Scientology, has been called by the directors of the Hubbard Association of Scientologists. This meeting will be held in Phoenix the second week in January.

Because of the rapid advances in Scientology—advances which some of those who have studied nothing beyond the first book on "Dianetics" consider extreme and confusing—it was thought that such a conference would permit discussion and integration of the new discoveries.

H. R. Hubbard, Ross Lamoreaux, and Paul Lyon were named to direct a committee which will work out plans for the conference.

The goals of the Association, and how these aims will be met, also will come up for discussion. It was thought that something more permanent than the mere issuance of membership cards is needed to knit the organization together into an active, compact federation.

The first day of the conference will be set aside for discussion about the Association. Election of national representatives and committees will come up during this phase of the conference.

The next two or three days will be given over to the reading of papers from the field and a discussion of new techniques.

Reports from the chairmen of the various temporary committees will take up the last day of the conference.

Affairs of the conference were to be placed in the hands of 11 temporary committees, and members and chairmen were picked arbitrarily by the directors because of the small amount of time left for organization prior to the January date. Chairmen have been notified by airmail, with the suggestion that members contact each other and their chairmen immediately, and notify the Phoenix office of the Association of any additions to the committee they'd like to make.

These committees, and their tentative membership, follow:

Publications Committee — Sadah W. Field, 53 West Maple, Denver 9, Colo.
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new h.c.a.'s

More than 25 students, during the last weeks, have been graduated from the various Associate Schools with certificates, signed by L. Ron Hubbard, as qualified Hubbard Certified Auditors. This number was attained despite the fact most schools were waiting until September or October to start their professional classes.

Students who enroll for the Professional Course at any of the 13 Associate Schools are entitled to certification when they complete the required eight weeks of studies, auditing, and being audited. In some schools, this training is extended over 16 weeks of evening classes.

Schools reporting graduates, and the new H.C.A.'s, follow:

Hubbard Dianetic Foundation, Philadelphia—Alice H. Thomason, Joseph Marishak, Christian E. Rossee, Geraldine Sandberg, Maurice M. Mandelkehr, Alfred W. Kozak, Thomas S. Mertes, Ted E. Dunn, Philip Delano, R. Michael Carrell, Kate Ornsen, Gabriel Petroski, Charles Gaskin, Jr., and Charles John Washbourn.

Phoenix Scientology Institute, Phoenix—Gertrude Howard, Alexandra W. Stansfield, Mrs. Ethel R. Adler, Ada Marckx, Bob Shannon, E. Hannah, Box Saxton, and Jessie Hampton.

Scientology Institute, Vancouver, B. C.—Lennon Gordon Fraser, Wilhelmena O. Fraser, and Raymond H. Van Wyck.

Chicago Dianetics Institute, Chicago—Sophie Sedlack, Jean Frankowski, and Ival A. Mainard.

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association slates january conference

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... and the word was lost!

Are you a friend of yours?

Probably the most neglected friend you have is you. And yet every man, before he can be a true friend to the world, must first become a friend to himself.

In this society, where aberration flourishes in the crowded cities and marts of business, few are the men who have not been subjected, on every hand, to a campaign to convince them that they are much less than they think they are.

You would fight anyone who said of your friends what is implied about you. It is time you fought for the best friend you will ever have—yourself.

The first move in striking up this friendship is to make an acquaintance with what you are and what you might become. "Know thyself!" said the ancient Greek. Until recently it was not possible to make a very wide acquaintance. Little was known about human behavior as a science. But atomic physics, in revealing new knowledge to man, has also revealed the general characteristics of the energy of life and by that a great deal can be known which was not before suspected. You do not need to know atomic physics to know yourself, but you need to know something of the apparent goal of life in general and your own goals in particular.

All problems are basically simple—once you know the fundamental answer. And this is no exception in life. For thousands of years men strove to discover the underlying drives of existence. And in an en-

lightened age, when exploration of the universes already had yielded enough secrets to give us A-bombs, it became possible to explore for and find the fundamental law of life. What would you do if you had this fundamental law? How easily then would you understand all the puzzles, riddles, and complexities of personality and behavior. You could understand conjurers and bank presidents, colonels and coolies, kings, cats and coal heavers. And more important, you could easily predict what they would do in any given circumstance and you would know what to expect from anyone without any guesswork—indeed with a security diabolical in its accuracy.

"In the Beginning was the Word," but what was the Word? What fundamental principle did it outline? What understanding would one have if he knew it?

An ancient Persian king once made a great effort to know this Word. He tried to discover it by having his sages boil down all the knowledge in the world.

At his orders, every book written which could be obtained was collected together in an enormous library. Books were brought to that ancient city by the caravan load. And the wise men of the time worked for years condensing every piece of knowledge which was known into a single volume.

But the king wanted a better statement of the fundamental Word. And he made his sages reduce that volume to a single page. And he made them reduce it again to a sentence. And then, after many more years of study, his philosophers finally obtained that single Word, the formula which would solve all riddles.

And the city died in war and the Word was lost.

But what was it? Certainly its value, since it would make an understanding of Man possible, exceeded the riches of Persia. Two thousand years later, out of the studies of atomic and molecular phenomena, we can again postulate what that Word was. And use it. Use it to know ourselves. And to predict the actions of other men.—From SELF ANALYSIS, by L. Ron Hubbard.

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either cans, sponges make good electrodes when used on e-meter

By VOLNEY G. MATHISON

The type of skin-contacting electrodes used with the Electropsychometer has been a subject of more discussion and experimentation than any other single thing about this instrument.

Metallic sponge type electrodes formerly were considered the best available, but one evening L. Ron Hubbard improvised by trying a couple large tomato cans, and with such good results that he has used them since. Plain metal cans work at least as well as other electrodes, except possibly sponges. It is important that the cans not be too small in diameter or too short, the best size being about 2½" in diameter by 4½" in length. The large area of such electrodes enables the therapist to take advantage of the subject's myological or muscular reflexes to an effective degree. This reflex is superimposed upon the psychogalvanic reflex which functions through the sweat glands in the palms.

Personally, I can use either sponges or cans, though I have come to prefer the cans somewhat, as the responses are quite consistent and dependable.

There are some types of E-meter surges that are at least relatively more mechanical than others. There are five basic types of these, as follows:

1: Most common: Produced by subject changing position on the couch, shifting arm positions, regripping the electrodes, and so forth. So far, these types of surges

have not usually been regarded as significant. However, the alert therapist should note whether the bodily shift occurs just after the therapist has handed the preclear what might be regarded as a painful question. If this does not seem to be the reason for the shift of body position, then the action and the resulting E-meter surge ordinarily may be discounted.

2: Yawns and laughter. These acts affect metabolism and myological reflex. Significance not fully established, but needle usually recovers rapidly, and there seems reason to believe that yawns indicate a release of tension. Laughter requires more research.

3: Curiosity about the electrodes or concern about the effects of purposely squeezing them. An important factor, too commonly overlooked, is that when the subject purposely pumps on the cans, he is directing most of his attention units to the area of fingers and hands. Hence at such times he may be avoiding or at least be out of contact with more important material in his case. Most subjects quickly forget about the electrodes. If not, it may be necessary to "run them out."

To do this, place the E-meter so that the subject can watch the needle, turn sensitivity control down to "2" and instruct the preclear somewhat as follows:

"Now, squeeze hard!" Then "Let go!" "Again squeeze hard!" "Let go!" Repeat at least a dozen times, or until preclear gets good and bored. Then go on with auditing.

4: Sometimes the preclear is working hard at being honest, and is so anxious not to cause any false registrations that he lies thinking about the electrodes constantly. This also means that the preclear is focusing all his attention either on the electrodes

or on hand and finger areas. This tendency should be reduced by using the procedure outlined in the preceding paragraph.

5: The "interesting" or "difficult" case. Subject continually "fiddles" with the electrodes, tapping cans with moving fingers, and the like. When this occurs, it has rather consistently been found to rest on **something in the case** having to do with the hands or fingers. It has been found to rest on having had fingers burned when a child by touching some hot rod-like object. Also two cases were found to rest on masturbation.

So, when you get one of these persistent "fingering" cases, try to contact the earliest traumatic event involving clutching something, or tinkering with something, and review this data out.

Perhaps more commonly the hand and finger fascimiles causing intermittent contact with the electrodes will be found to rest on childhood burns, also occasional electric shocks.

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the appositions of scientology

compiled by alphia hart, b.scn.

These appositions present a complete dictionary of terms used in Scientology, and cover all phases from engram running to theta processing. They are taken from *SCIENTOLOGY: 8-80**, and will be run serially in these pages. This is the first of the series.

ABERRATION — Taken from the Latin *ab-errare*, meaning to wander from. Any deviation from rationality. An aberrated person wanders from his self-determined course, and no longer goes where he wants to go NOW, but goes where he determined to go SOMETIME IN THE PAST. This makes his course irrational, and he travels where his environment pushes him. He has as many aberrations as he has contra-survival decisions in his past. At the time the decisions were made, they were pro-survival, but changing environment and conditions may have made them contra-survival. However, until he has erased these early decisions from his memory bank, the earlier decisions have precedence over contrary decisions made later. This confusion — wanting to do something today, yet being driven toward a goal set in some forgotten yesterday — accounts for most of man's aberrated behavior.

AFFINITY — One corner of the triangle that makes up the anatomy of the static of Life; Affinity, Reality, and Communication (A-R-C). Affinity is the cohesion that makes the physical universe possible, that makes matter stay together. In the mundane state, it is love above 2.0 on the Tone Scale.

Affinity between the auditor and the preclear are vital if either expects success from the sessions. Without affinity, there can be no agreement; without agreement, no communication; and without communication, reality drops to an inoperable low.

ALLY — A person from whom sympathy came when the preclear was ill or injured. If the Ally came to the preclear's defense or his words and/or actions were aligned with the individual's survival, the reactive mind gives that Ally the status of always being right — especially if this Ally was obtained during a highly-painful engram. Allies are usually well hidden because they're pro-survival, and he dares not lose them if he's to survive. Probably, he's even shifting valences between one or more of his Allies as often as his reactive mind finds it convenient or necessary.

ALTITUDE — A preclear trusts and confides in his auditor to the degree that he respects him and his judgment. The altitude, therefore, is a level of prestige. If the preclear cannot respect, or look up to his auditor, he will believe little that he says or does, and the sessions may lag; if the respect reaches the high level of artificial idolatry, there may be a tendency to believe too well in everything the auditor says and become completely an effect of the auditor's slightest comment.

In the individual, altitude may be divided into four different categories: **DATA ALTITUDE**, in which the individual seems to have an exceptional fund of knowledge gathered from books, records, and/or experiences; **COMPUTATIONAL ALTITUDE**, in which the individual has an outstanding ability to think and compute the data given him; **POSITIONAL ALTITUDE**, which is an altitude assumed or bestowed because of an arbitrary title or position; and **PERSONAL PRESENCE ALTITUDE**, which is altitude some persons may project merely by their presence, or the examples they set. In the past, this has been called by some "personal magnetism".

The auditor's "altitude" is one of the most important factors in establishing early A-R-C between the auditor and his preclear.

ANALYTICAL MIND — The "computer", or the part of the mind which perceives and retains data, analyzes it, and uses the answers thus received to resolve problems and direct the organism along all the dynamics. The analytical mind, as a computer, is incapable of error as it thinks in differences and similarities; given accurate data, there would be perfection in every conclusion. Each iota of information picked up by any of the senses is filed in the memory banks, where it is accessible to the analytical mind.

All this data is scanned by the analytical mind before it makes a computation on any problem, no matter how minor that problem may be. When not aberrated by false data, the analytical mind, which has full charge of the organism's functions, can control or change all muscular, glandular, rhythm, and fluid functions of the body instantly and for the optimum benefit of the organism concerned.

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ANATEN — This is a neologism (new word) made up of syllables from the two words, **ANALYTICAL ATTENUATION**, or partial or complete dilution or weakening of the functions of the analytical mind. This shutoff of the analyzer happens in the presence of ANY physical pain, even though the pain may be mild or brief. The anaten buries the somatic, and, unfortunately, it buries with it all the percepts present when the somatic was received. Anaten also develops during emotional stress, which is a form of pain.

A-R-C — The initials of Affinity, Reality, and Communication, the three corners of the triangle that symbolizes the anatomy of the static of Life. These three words, either in life or in an auditing session, are so deeply intertwined that to neglect one is to suppress the others. Without affinity, there is no reality; without reality, communication is nebulous; without communication, affinity is impotent, and so on through all possible variants.

Establishment of A-R-C between the auditor and preclear is the first duty of the auditor before starting a case. This is done by finding out whether the auditor has any objection to improving the tone of his preclear, whether the preclear objects to the auditor, and whether there is anything about the environment that might be restimulative to the preclear.

AUDITOR — One who listens, computes, and guides another with the intention of helping the preclear resolve the problems of his life. The auditor must remember that he is only a guide, and it is not his province to validate or invalidate any information the preclear offers him during a session. He may make conclusions and evaluations, but he must not retail those conclusions or evaluations to his preclear, nor to others. Neither will he discuss the case, nor reveal to anyone any of the data that has been supplied him. He is not personally interested in what the preclear tells him, and listens only because the presence of an auditor has a value far beyond the mere words which are spoken. If he believes the preclear is missing or avoiding an important computation, it is his duty to tactfully guide the session so the preclear, himself, can pick up his aberrative decisions and conclusions of the past for re-evaluation in present time.

AUDITOR'S CODE — A system of ethics designed to guide the auditor throughout his relationship with the preclear whose case has been placed in the auditor's hands. Observation of this code is important, because even the slightest violation may interfere with progress in a low-tone case; may even add locks to a highly-charged chain that will require hours and hours of auditing to reduce sufficiently so the case may proceed. The auditor should remember that he should exhibit no personal interest in the preclear's past nor morbid curiosity about the acts of the preclear or his contacts; it is not his mission to erase psychoses or neuroses, nor to reduce engrams and secondaries. His goal is to raise the preclear on the tone scale, and if this is done efficiently, the preclear's own persistence and general responsibility will take care of the aberrative patterns that have been dogging him into one failure after another.

Some of the things an auditor must be conscious of while working a case:

Be trustworthy, and never violate a confidence by revealing to others any data that has been uncovered in a session. *Be courteous* to the preclear, no matter what may happen during a session; remember, the aberrations that may irritate or anger you are the aberrations the preclear is depending on you to help him eradicate. *Be courageous*; follow through with the optimum procedure you think necessary, regardless of any alarming conduct on the part of the preclear. *Never evaluate* the case for the preclear, or tell him where you think he is on the tone scale; that only invalidates the preclear's ability to compute his own data, and undermines his self-determinism. *Never invalidate* (or validate) the personality or the data of the preclear, no matter how much the auditor's sense of reality may be stretched; the data may be, and probably is, more correct than your evaluation of it. *Know your techniques*, and depend upon them for results; hypnosis, sedatives, and commands not only are unnecessary but are to be avoided, even if the preclear asks you to use these methods. The auditor must *keep himself processed* and scan out any aberrative restimulation from each session so that he can, at all times, perform at optimum efficiency.

self-determinism seen as theta invalidation

contact with genetic line brings servility to degenerate thetan

By DR. L. C. VANNERSON

As we look about us we see MEST bodies whose whole purpose in this life has degenerated to striving for recognition of self at the expense of anything and everything outside themselves. In these cases we are observing the workings of a degraded Thetan who has been duped and hypnotized with the concept that the MEST body it is in charge of is all that is important.

This hypnosis probably was a result of the thetan's constant contact with the genetic line, or somatic mind. Pain and hardships on the genetic line and the overcoming of these circumstances have been the sole concern of the somatic mind. At first, before degredation, the thetan could repair the body with facility. But by having to listen to the countless complaints of pain and ill-treatment, and the imagined facsimiles of counter-effort, emotion, and thought throughout many lives, the thetan finally became convinced that the MEST body was all-important.

Such thetans have become entrapped by MEST. They have been invalidated by the MEST bodies they were supposed to control. They have become servants.

The development of organisms through the genetic line has been a tooth and claw struggle for survival, but the original thetan needed none of this to survive. He needed no body, but in taking over the control of Man that Man might have reason, imagination, and the power of choice in thinking thoughts, the theta being became the victim of the facsimiles of the organism it was attempting to enrich with powers and concepts not unlike the attributes of God himself.

In the process of rehabilitating the degraded thetans, or the "T's" of all the people who make up our society today, we cannot speculate too much on what the original attributes of the theta were. The attributes of pure theta might be listed as follows:

1. Omnipresence. The attribute of being all-present.
2. Omnipotence. The attribute of having all-power.
3. Omniscience. The attribute of having all-knowledge.

In this pool of pure theta it would be inconceivable to think that there would be any such thing as self-determinism, because there would be no "selves" to be self-determined. In this pool of pure theta with the potentials of all-presence, all-power, and all-knowledge in a static sense, it is very conceivable that boredom could be found in abundance. There was nothing to do because nothing needed to be done.

This pool of all-power, presence, and

knowledge meets with our finite conceptions of the Supreme Being. We could suppose then that God could become bored with nothing to do and drop down on the tone scale and do some pretending in order to engage in some activity of some kind. So we have small portions of pure theta leaving the static pool to engage in the activity of bringing MEST bodies into the consciousness of all-power, all-presence, and all-knowledge. These small portions of theta that left the pool could be said to leave with all the attributes of the pure theta pool. These portions of theta took over MEST bodies and became thetans of the individual MEST bodies.

Then came the first need of self-determinism on the part of the thetans. These thetans ran into the discontent, pain, and suffering of the genetic lines. The thetans were confronted with such a howl of agony and despair from the somatic minds that all the memories of the bliss and peace that existed in the pool of pure theta became obscure. In short, the thetans were hypnotized by the wails and groans of the MEST bodies. Through mercy and sympathy, the thetans began administering to MEST bodies instead of controlling them.

In rehabilitating the thetans, it must not be lost sight of that the thetans are a part of the pool of pure theta; therefore, when they are rehabilitated in the consciousness of omnipresence, omnipotence, and omniscience they will again be at one with the consciousness of the theta pool from whence they came. When two or more thetans succeed in lifting their organisms into the consciousness of the theta pool, the nucleus of the Brotherhood of Man will have become a fact.

Without doubt, when all people come to the consciousness that exists in the pool of pure theta, the show will be over on this stage, the earth, and the time to re-enact it on another planet will be at hand. But let no one become excited about this because that time is a long way off. When we look around us, into the eyes of our fellow men, and behold MEST bodies with their thetans completely hypnotized, we can be assured that there is much work yet to be done.

Briefly, the control of the development of the genetic line has been one of ceaseless effort. With the activities of the genetic lines transferred to the thetans, these functions will be controlled by THOUGHT rather than effort. With the thetan cleared, the facsimiles of the somatic mind will be erased easily, and no longer effective.

Having become clear, it could be postulated that there would be no more need for self-determinism on the part of that particular thetan. In consciousness, he would be no longer a "self" as a result of becoming at one with all-knowledge, all-presence, and all-power, it would be impossible to conceive of his having any further need for self-determination. But since he still would be in charge of a MEST

body it would be reasonable to assume that he would have a feeling of responsibility toward all other thetans who still were entrapped by the facsimiles of MEST bodies. Due to this feeling of responsibility, the cleared thetan would be likely to spend as much time as he cared to in aiding the rehabilitation of his degraded brothers. He would enjoy this and it would serve two purposes. He would be helping his degraded brothers, and at the same time avoiding boredom for himself which could cause him to become aberrated again.

This is mentioned because in earlier works a lot of importance has been given to the rehabilitation of self-determinism. This is as it should be for the degraded and apathetic, but it must be kept in mind that in clearing the theta being the purpose of self-determinism has been accomplished completely. The thetans, when they are rehabilitated in the ONENESS of pure theta, lose their identity in that ONENESS. They cease to be "I's".

This separateness and ONENESS is charted in the chart of attitudes. The higher one can be postulated on the tone scale, the more at-one he is with his environment and the causative factor of the universe. In apathy the need for self-determinism is great. After one has been lifted to anger or antagonism, self-determinism is the motivator of overt acts, thoughts, and random effort. As one rises on the tone scale, he can look back on his struggles and see self-determinism as the basis of his past aberrations.

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The spread of Scientology throughout the world is being intensified by the formation of Study Groups, more than 60 of which already have been registered with the Phoenix office of the Hubbard Association of Scientologists. These include groups from Canada and Australia.

These groups, some of which perform as miniature training and processing centers, have varying fields of operation. Some cover an area of several counties, some are city-wide, and others are neighborhood organizations. Membership varies from a few to more than 100. One organization, H.D.S. Universal, has branches in several cities.

Some of these groups are operated by professional auditors. Some groups are composed entirely of auditors and advanced students, who see in seminar discussions a way of keeping up with the theory and application of new techniques.

Advantages in belonging to study groups are many. It offers a means of keeping up interest, of exchanging information, and members—when they order through and in the name of the group—are able to buy books and tapes at 30 percent discount. This enables them to offer service to book purchasers in their area and make a small profit on sales.

No fee is charged for this registration. All the Phoenix headquarters of the H.A.S. requires is the name of the group and a list of its officers and members—together with any pertinent information regarding meetings, services offered, etc. A certificate then is issued to the organization.

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records of mind are permanent

by I. ron hubbard

Man for all his years took the observation for the fact that when a human being was no longer able to control its own operations and functions and so long as it, again in control, could not recall what had occurred, that the material was not recorded. This was wholly unwarranted as an assumption.

Let us examine, first, pain. Pain, technically, is caused by an effort counter to the effort of the individual as a whole.

The individual is a colonial aggregation of cells. Each cell is seeking to live. Each cell and the whole organism is basically motivated by a desire to survive.

The entire physical structure is composed of atoms and molecules, organic and inorganic. While the individual is alive and conscious, these atoms and molecules are in a state of optimum or near-optimum tension and alignment.

On the receipt of a counter effort such as that of a blow or, internally, as in the case of drugs, shock or bacteria, the optimum or near-optimum tension and alignment of these atoms and molecules, as contained in the nerves, muscles, bones, and tissues of the body, are disarranged. The result is a slackening or speeding of the motions of the physical body in such a way as to cause misalignment and maltension of the atoms and molecules.

This is pain. Counter-efforts to survival cause this effect to take place. The technical name of this effect is **randomity**. The directions of motion of the various portions of the body are disarranged into random vectors or patterns. Pain results in loss, invariably, the loss of cells or the loss of general alignment.

When pain departs, it is still on record. The record of that pain can be called again into existence.

If you wish to make a very simple test, simply go back to the last time you hurt yourself. Get as full perceptions as you can of the object which hurt you and the surrounding environment. Seek to contact the painful object again. Unless you are badly occluded, you should be able to feel that pain once more. If you yourself cannot make this test because you are occluded, ask your friends to try it. Sooner or later you will find someone who can recall pain.

Another test: Pinch yourself and then go back to the moment you did it and feel the pinch again. Even if you are occluded you should be able to do this.

In short, pain is stored on record. But

means to rescue man also can control him

In this, the last of three articles on Black Dianetics, Mr. Hubbard tells how the very processes of the mind are used for man's control, when utilized by persons seeking power. By knowing how the mind works, and adapting this knowledge to his needs, man at the same time can free himself of his aberrations, his psychosomatic illnesses — even ascend to the stars.

that is not all that is stored. The whole area of any randomness is stored in full. The atoms and molecules rearrange themselves, when pain is recontacted, into the pattern they had when that pain was received. Hence the pain can come back. But also the effort and all of its perceptions can come back when either the pain or the general randomness come back.

The misalignment caused by a blow, shock, drugs, or bacteria causes an inability of the control center of the mind to function. Thus, the control center of the mind can go unconscious, can be overwhelmed by this misalignment.

After consciousness is regained, whenever the control center of the mind tries to recall what happened, it can recall only the randomness. It is trying to recall a time when it could not recall and thus draws a blank.

Man thought that if he could not recall a thing, then it didn't record. This is like the little child who hides his eyes and then thinks you can't see him just because he can't see you.

With every area of randomness thus created by injury or illness or shock or

drugs, there is stored as well the counter effort to the body. The effort impinged upon the body by the blow or the other misaligning factor also was stored. This is physical force. When it comes back upon the body, it comes back as physical force. It can distort features or the body by being in constant "restimulation."

Restimulation is occasioned by some part of the early recording being approximated in the environment in the present. This calls up the old area of randomness. The body, confused, registers the old counter-effort.

Nearly everyone has these counter-efforts of the past being, some of them, exerted against him in the present. His sub-level awareness is tied up in resisting old counter-efforts — blows, sicknesses, drugs—which once affected him and drove him into unconsciousness.

The moment an individual wholly concentrates his attention elsewhere these old areas may exert their force again.

Feel the aliveness or full sense of being of each one of the following. Feel wholly alive only in the member of your body named:

1. The right foot.
2. The left foot.
3. The right cheek.
4. The left cheek.
5. The toes.
6. The back of the head.
7. The back of the neck.
8. The nose.
10. The right hand.
11. The tongue.
12. The left hand.
13. The stomach.

If you have gone over these members, investing carefully, aliveness only in each, you probably will have received various aches and pains in areas where your concentration was not fixed or at least experienced grogginess. Try it several times.

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